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IN sober truth, vice and wickedness are an abnormal, unnatural manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

—H. P. BLAVATSKY

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A U M

In other words, that I am myself an invisible, immortal Self, and not just what my friends and I call me. I wonder. . . . —THE BOOK OF IMAGES

THEOSOPHY

Vol. XLVIII June, 1960 No. 8

THE WANDERERS

AT twilight alone, said Hegel, the owl of Minerva takes flight. He meant that when social systems begin to lose their coherence, and cultural environments their meaning, men begin to search for truth anew. The signs of decay about them, the loss of order, the aimlessness of behavior patterns, the rebelliousness and lack of faith of youth—all these ominous symptoms conspire to provoke an intensity of thought which seldom arises without an urgent sense of need.

So it is that, today, we are confronted by the wanderers, men of varying origins, varying knowledge, and varying daring, yet all of them men in search of new answers to old questions. The best men among the specialists are becoming less specialized in their wondering about what is happening to the world; great common denominators of anxiety and disturbance of mind are exerting their resolving power, making the sensitive and the thoughtful turn away from past certainties which no longer seem certain. Slowly, the great question of the meaning of human existence is replacing the expedient interest in what we must do to "improve" existence as we have understood it.

The first principle of occultism, someone has said, lies in the ability to place oneself in the position of another. It follows that if the consummation longed for by Theosophists is to come about, it will be by an application of what has been called "practical occultism," or, more familiarly, wisdom in action.

In other words, if the wanderers of modern thought are to end their homelessness and the opening phase, at least, of their search, by a rediscovery, in our time, of the ancient Wisdom Religion, the contribution of students of Theosophy will be mainly in their sense of fitness—

not so much in a renewed ardor of proselyting their cause as in how they conceive their work and their mood in pursuing it.

The search for truth, after all, is a *common* cause. No Theosophist is foolish enough to suppose that he, alone among all men, has "found" it. One who has truly found the truth is no longer engaged in evolution. He is either taking his rest in Nirvana or he has become one of a company of those whose involvement in human affairs is solely a matter of individual decision and not a compulsion of Karma.

What, indeed, is the relation of the student of Theosophy to the idea of eternal truth? Does he know, precisely, the answer to this question?

A great teacher knows, and by reason of this knowledge he is able to speak with the accent of authentic certainty. Certainty is not something that can be copied or imitated by anyone with profit. All men have some kind of certainty, but the feeling of certainty in what a man says or does needs to be appropriate to *his* kind of certainty. Otherwise, he is practicing a form of deception, however honorable his motives, however eager his altruism.

The thing that produces a fellow-feeling among seekers for truth is not the mechanical presumption of "equality" in what all have found out, but in the sense of basic honesty that is communicated from one to another. Seekers for truth need and want companions. Where shall they find them?

In times of security and reliance on conventional answers, the prevailing tendency is to look for the external symbols of authority. If a man wants to communicate a discovery he has made, he is obliged to communicate it in a particular vocabulary and according to commonly accepted rules. But in times of uncertainty and wondering, these rules tend to relax. Men begin to seek their companions more in terms of fundamental honesty than on the basis of the conventions.

Conventions are not easy for men to abandon. Conventions are useful. They give order to an entire category of unimportant decisions, so that people can devote their primary attention to things that matter. But conventions also overstep the bounds of their natural function by invading the region of significant choice. Given a little leeway, they assume an undeserved authority in religion and philosophy, providing a comfortable but spurious security to those who fear the hazard of standing alone. Individuals may have little difficulty in letting conventions go, but entire societies, being but "averages" in their relation to

the conventions, exhibit symptoms of extreme anxiety when conventions become unstable and unreliable.

Movements, like societies, have their conventions. A philosophic movement has the least excuse for relying on conventions, but even here they come into existence, although no doubt less prominently. Wherever the common weaknesses of human nature are found, conventions inevitably make an appearance in their role of swaying decisions. Every virtue of which human beings are capable has its facsimile in conventional behavior. Honesty, loyalty, devotion, faithfulness—not one but can be imitated and made into a convention. Actually, this tendency of human nature has long been turned to a limited but constructive purpose by teachers confronted with the problem of ordering mass societies. To give form to the gross psychic behavior of those who have not yet reached the stage of self-mastery, they devise rituals and other collectivist rules as means to regulate the unruly psychic impulses of the masses. But this at once creates a tension between the inner and outer meaning of the virtues, and the inner and outer meaning of truth. The *Bhagavad-Gita* is very largely a treatise concerned with the understanding and overcoming of this tension.

One could say that the *Gita* is a text which always has a double meaning—a meaning for individuals and a meaning for societies. The same is true of Plato's *Republic*.

All great philosophical texts have conventional meanings, intended to assist in the ordering of behavior in the mass; but they also have an under-meaning, intended as a guide to those who have begun to see the necessity for standing alone.

When an entire society undergoes a release from its conventions—soon to be replaced, perhaps, by better ones—we say that a revolutionary situation exists. When an individual sees the need to make more of his decisions for himself, another sort of revolution—a revolution "in secret"—begins to take place.

In large part, the labors of the Theosophical Movement are concerned with the illumination of the revolutionary process, in order that the social revolution may include more and more of the balance and symmetry of the inward, secret revolution, until, at last, there is no longer a need for the conventional substitutes for truth and the virtues —until all men are capable of direct encounter with the object of their search.

THE TIDE OF LIFE

(ANNOTATED BY H. P. BLAVATSKY.)

Our Souls have sight of that immortal sea, which brought us hither;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty rolling evermore.

THAT the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldæan Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the archaic sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.[1]

To begin with, we find two quite different and distinct accounts of the "Creation."

(1.) In the more ancient cosmogony, contained in the first thirty-

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NOTE.—This article, first printed in the *Path,* April and May, 1888, was reprinted in two parts in THEOSOPHY for August and September, 1918, and is here reprinted entire—preserving in convenient form all the annotations made by H. P. Blavatsky.

[1] The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohistic version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man,* but the *protologos,* the collective Sephirothal Tree—the "Heavenly Man," the *vehicle* (or Vahan) used by En-Soph to manifest in the phenomenal world (see Sohar); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called.—H. P. BLAVATSKY.

four verses, the account of the formation of man is similar to, and parallel with, that of the animals.[2]

The Elohim created man, male and female.

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

There was not a man to till the ground.[3]

and this nine verses after it had been chronicled that "God created man."

(2.) In the more ancient tract, man and woman are created together, and over them is pronounced the blessing—

Be fruitful and multiply, and replenish the earth,

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

It is not good that the man should be alone:

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

I will greatly multiply thy sorrow and thy conception,

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

The Earth brought forth grass, herb yielding seed, and fruit tree.

This is ignored in the second account, when we read twenty-four verses later,

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[2] *Vide supra*—"The great whale" (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not Genesis that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide—"Modern Science and Modern Thought," by Mr. S. Laing*), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swimming and creeping,* not) moving creatures that hath life, and fowl that may fly" etc. This ought to settle the quarrel and justify Genesis, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. Genesis is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.—H. P. BLAVATSKY.

[3] Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. P. BLAVATSKY.

No plant of the field was yet in the earth.

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day "on which God rested from all his work which he had created and made."[4]

(4.) In the first account the order of creation is as follows:—

Birds; beasts; man; woman;

In the second, we find the order changed,

Man; beasts; fowls; woman.

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

> I have given you *every* tree, in the which is the fruit of a tree yielding seed.

In the second we read—

> Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim"; thus in the first verse we read—

Berashit bara Elohim.

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yava." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

(7.) The early cosmogony gives to man a Divine dignity from the first:—

> The Elohim created man in their own image; in the image of the Elohim created they him.

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

Jehovah said, The man is become as one of us.

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[4] *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—"The Latest Romance of Science."—H. P. BLAVATSKY.

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm.* After a period of Cosmic rest called in the East *a Night of Brahma,* the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma,* is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The "elements," as understood in the above classification, are by no means to be confounded with the elements of modern chemistry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called

GOD. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:

In the beginning God created the heaven and the earth.

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma,* began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe,"[5] though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

. . . Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leaves not a rack behind.

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—"The spirit of God" which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

The face of the waters,

is what we have called the elemental Ether, the "Akasa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

This element of ether has within it the possibility of innumerable sounds and changes of sound; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-pervading element of sound; just as a beam of sun-

[5] "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.—[C. J.]

light becomes apparent only by reflection from particles of dust floating in the air.[6]

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."[7] This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

The evening and the morning were the first day,

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water,* and *earth.*

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

The Elohim said, Let there be an Expanse.

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and

[6] While taking this view of sound, we are of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

[7] Ruskin, "Lectures on Art," p. 125.

sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body is, on the contrary, still sensitive to touch, as also to the sensation of heat.[8] There is reason to believe that at one time the body's whole surface could respond equally to all sensations;[9] the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.[10] The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:

> The Elohim said, Let the waters be gathered together.

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the

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[8] For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

[9] Readers will remember the translations which appeared in the *Path* some time ago giving the German Mystic Kernning's teachings hereupon. [W.Q.J.] Reprinted in THEOSOPHY from Jan. to August, 1917, inclusive.—[EDS. THEOSOPHY].

[10] *Vide* some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

> The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth.

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elementals in turn, in the ascending scale.

* * *

> Where the daisies are rose-scented,
> And the rose herself has got
> Perfume which on earth is not.

Form exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.[11] Modern speculations,[12] as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding

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[11] It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.—[H.P.B.]

[12] "Geometrical Psychology," Miss Louisa Cook.

them all together in one Divine Unity.[13] From the standpoint of the terrestrial Globe, the first modification of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of "primordial earth," it could be re-formed into any other mineral or metal. The specialization of the minerals, or "formation of the mineral kingdom," is perhaps marked in the Genesis-Cosmogony by the words,

> The Elohim called the dry land Earth,

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to spirit. The crystal, for example, retains its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva.*

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

> The earth brought forth grass, herb yielding seed, and tree bearing fruit,

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the "Tendency to Evolution" of the Scientists—, and not that violent and unnatural process termed a "creative act."

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined

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[13] Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of color, form, sound, or whatever else.—[H.P.B.]

geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.[14]

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

> The Elohim said, Let there be Lights in the firmament,

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these "Lights in the firmament" may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this kingdom are, as modern science has shewn, the *protozoa,*—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

> The Elohim said, Let the waters bring forth abundantly the moving creature which hath life.

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth "bringing forth grass" —or "sprouting forth sproutage," to translate it more literally,—we now have the waters "bringing forth the moving creature which hath life," as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially pro-

[14] For further information on this point readers are referred to "The Color-Sense" by Grant Allen.

duced, we have every reason to believe the "tendency of Evolution," or the "Downward pressure of spirit," might again cause the waters to produce the "moving creature which hath life"—the *monera,*—in fact, that what is unscientifically termed "spontaneous generation" might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or "back-boned" creatures; the invertebrates being grouped under the two general heads of the "moving creatures in the water" and the "creeping things upon the earth." In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a "creative act."

> The Elohim said, Let the earth bring forth the living creature after its nature, cattle and the beasts of the earth.

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Kama* in certain Eastern classifications.[15] Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*,—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical, spiritual race, called by some the "Progenitors" or *"Pitris,"* by others the "Planetary Spirits" or "Descending *Dhyan Chohans.*" This curve marks the downward evolution of man's spiritual nature, the de-

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[15] Vide "Esoteric Buddhism," chapter on "The constitution of man."

velopment of the soul.[16]

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight—, we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

> The Elohim created man in their image, in the image of the Elohim created they man.

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting physical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely—

> A quintessence of dust.

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man

> In action like an angel; in apprehension like a God.

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series

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[16] There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—*i.e.*, from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.—[H.P.B.]

of ascending spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas,* considered idealistically this time, by virtue of which it "creates for itself an external world of delight,"[17] would correspond to the quality of colour in the fire element. Of the earliest races of men we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of "primordial earth" and the "Fire, Air, and Water Elementals."

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of Æons; for the first—the ether-beings—we have the Indian titles of *gandharva,*—celestial musician,—or *Deva.* But having gone this far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma,* in the second a perfect *Buddha.*

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make

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[17] Vide Sankaracharya's *"Viveka Chudamani."*

this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding, as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives on the physical plane,[18] and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet): for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five parts elemental water; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur; they are really formed on a much more complex principle.[19]

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energising spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by Eastern mystics.[20]

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*. Vitality

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[18] This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.—[H.P.B.]

[19] Vide Man; Fragments of Forgotten History, p. 13 note.

[20] Vide "Esoteric Buddhism."

or *Jiva,* Substance or *Sthula Sarira,* motion under desire or *Kama*—of the animal, Man has added a fifth,—corresponding to the macrocosmic elemental Fire,—human reason, or *Manas.*

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories; the element of *Buddhi* being added to form the *Mahatma;* and *Atma* completing the *Buddha,* perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles corresponding to groups of experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon;* it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit,* or *Dhyan Chohan.* These spiritual principles constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit. In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

CHARLES JOHNSTON, F.T.S.

LIFE'S CONTINUITY WITH NATURE

What is it, this life, this relentless cataract that dashes an instant into human form, sparkling and fresh, and, fated, seeps away through all the pores and cracks of mortality? The thoughtful have been trying for centuries to discover its nature. They seek its origins, aware that the origin may well be the same as the force itself. . . .

Life is not separate from the matter of the universe. Cosmos was its womb. . . . And when the spectroscope is turned upon the stars, it cannot discover any elements beyond those which are the stuff of ourselves and our planet home. The whole of Nature is made of one matter, from Aldebaran, its light, to Zoe, her young body.

—DONALD CULROSS PEATTIE

PSYCHOLOGICAL METAPHYSICS

ONE can say that all metaphysics involves "psychology," and this is certainly true. Mental allegiance to even the most abstruse concepts—especially if these are woven into a cosmological pattern—affects, however imperceptibly, the day-to-day attitudes and reactions of a human being. Conversely, every psychological hypothesis carries with it a host of implicit metaphysical assumptions, even though the man doing the psychological phrasing may be largely or totally unaware of this. Similarly, one can say that all metaphysics are philosophical, and that all philosophy involves assumptions which extend beyond the physical. Yet a metaphysics, closely defined as a structure of thought—self-contained, as it were—is not so much felt or reasoned about as it is simply proposed *as a structure.*

In the context of H. P. Blavatsky's *Secret Doctrine,* a metaphysical system is presented under the heading of the now-familiar Three Fundamental Propositions, and it is on the subject of the first of these, which posits an "absolute principle" out of relation to anything we can conceive with finite minds, that the student most frequently feels himself frustrated. This Absolute is said to be not only beyond relationship to ourselves or to anything else and beyond grasp by thought, but also identical with ourselves! Yet what does this "identity" mean? Somewhere, somehow, apparently, we must evolve the sort of psychological understanding which will assist us in grasping why such an entirely abstract principle should be postulated.

Along the path of evolution in consciousness, for every individual, there must be that time when there is indeed only "One Absolute," but of another sort. That particular "absolute" is one's own personal universe—life in general, in terms of structure and purpose, and life in terms of other beings, seen only in relation to our desires of the moment. We might say that the focusing of perception on the purely personal gives us the "one absolute" of the *kama-manasic* plane. But then, if there is some progress in egoity, it becomes apparent that there is another "absolute,"—and this involves those values which speak of the *nature* of egoity, which make intuitive claim for the superiority of justice over self-interest, of truth over rationalization.

Most human beings, certainly, experience a bisection of their aware-

ness by this dualism. They see and feel at one time the absolute or controlling value of egocentrism, and at another time know hungers of the soul which will not be appeased unless self-seeking is replaced by a seeking which is impersonal and which strives for a higher life. And it is at this point that all the great teachers encounter their disciples. Here Krishna finds Arjuna equipped, as is the average man, with two absolutes, and he feels that it is his task to help him through this stage to another sort of *one* "absolute" he has not yet dreamed of—a synthesis beyond reason. The finality of values implied in the *tamasic-rajasic* scene of consciousness or in the *rajasic-sattvic* is to be transcended. No wonder Arjuna is confused by his preceptor. He can understand the values of selfishness and he can understand the values of righteousness, but he cannot understand the nature of a being to whom gold and stone are the same, who cannot be righteous because he perceives that "all creatures act according to their natures" and who asks "What, then, will restraint effect?" He feels he is being asked to give up the very notion of "value," in a manner which denies the significance of any "position."

Here we come also to that repeatedly-asked question concerning the world as an illusion. The whole of manifested existence, many teachers besides Krishna have said, is *Maya.* The only reality, they imply, is a principle beyond the world of Being. Viewed simply from a pragmatic standpoint, the student demands to know what possible good such an affirmation or doctrine can do anyone. If, he may reason, all of manifested existence is an illusion, why should we take life seriously? Why should we have respect for ourselves or for anyone else, and above all what does it matter how we conduct ourselves in any regard, since the whole of manifested existence will in time disappear, ourselves included? All that will be left, it appears, is some Absolute Principle from which we came. And in these terms, what is the difference between this "absolute principle" and the God of the Christians, who is similarly "creator" and yet beyond all human beings?

In the first place, if we are to speak strictly, we don't come "from" the Absolute nor do we "return" to It—save in the sense that we return periodically to that state of "pure being" which Plato described. The only way of defining an absolute principle in psychological terms is to speak of *that* within us, and within every human being, which is "beyond" any present manifestation—that "be-ness," or power of becom-

ing, which means that transcendence is always immanent. The power to transcend can never be realized, nor can it be expressed by any or all of what is manifested, so that we can say that *this* power is "out of all relation" to ourselves, defined in terms of present character and personality. This is symbolized in the *Gita* by the vision made possible to Arjuna by Krishna—the "divine form as including all forms." This is also what Krishna means when he says that "all things exist in me, but I do not exist in them," signifying that the divine power cannot be contained in any one thing nor in any collection of animate or inanimate objects.

With these distinctions in mind, it becomes easier to understand the educational methods of a Buddha. Buddha taught at the outset that one must give up the first personal "absolute," for identification with objects of sense could lead only to destruction or death of the consciousness so attached. One must perceive a new kind of absolute which has to do with soul values, and which cannot be measured by any of the means which suffice for describing a man's material security or eminence. In *The Dhammapada,* under the heading of "The Sage," Gautama depicts the nature of that one who lives according to the "absolute" of soul value:

> Those who have no possessions, who nourish themselves according to knowledge and who realize the goal of freedom by perceiving that life is empty and transient, their path is hard to trace like the flight of birds through the sky.
>
> He whose appetites are slain and who is indifferent to food, who has perceived the goal of freedom by realizing that life is empty and transient, his path is hard to trace like the flight of birds through the sky.
>
> Let the wise abandon the way of darkness and follow the light on the path. Leaving behind all sense pleasures, calling nothing his own, let the wise man cleanse himself from all impurities of the heart and then enjoy.

In these terms, the "Absolute" manifests in the power to "enjoy"—but this enjoyment must be of that nature which "clings to nothing."

THE "THREAD-DOCTRINE" OF THE GITA

I

> The second chapter (of the *Bhagavad-Gita*) begins to teach philosophy, but in such a way that Arjuna is led on gradually step by step to the end of the dialogue; and yet the very first instructions from Krishna are so couched that the end and purpose of the scheme are seen at the beginning. —*Notes on the Bhagavad-Gita*

> *Without moving,* O holder of the bow, *is the travelling on this road.* In this path, to whatever place one would go, *that place one's own self* becomes. —*Voice of the Silence*

> The Esoteric Doctrine may well be called the "thread-doctrine," since, like *Sutratman,* in the Vedanta philosophy, it passes through and strings together all the ancient philosophical systems, and reconciles and explains them all. —*The Secret Doctrine* I, 610

A work of sequence necessarily has a theme: a sustaining note, a carrying quality, an element that typifies preservation—as Vishnu in the Hindu Trimurti is symbol of Preservation. Brahma-Vishnu-Siva represent the creative, preservative, and destructive Force at work throughout the Universe; but the all-pervading Vishnu—the Preserver—touches, overlaps, and embraces the other two. Of all that is "created," *something* is "preserved." All else is "destroyed"—to be re-formed, re-embodied, re-born, re-generated. The work of Brahma and of Siva is sometimes difficult to distinguish. Brahma-Siva is at the root of all change: incessant, eternal, compelling. Vishnu is ever-present: guiding, preserving, sustaining, synthesizing, immortalizing.

The *Bhagavad-Gita* is a work of sequence, depicting the evolutionary development of Man—the drama of the Soul in *its* round of "creation-preservation-destruction" as it unfolds its potentialities in the ancient struggle towards realization of its own true nature: *the immortal Spark must win its Immortality.* Arjuna represents the immortal Spark. Krishna—an Avatar of Vishnu—is said to have *descended* in order to start among men those moral and philosophical ideas which were necessary to be known during "the revolution of the Age," at the end of which—after a brief period of darkness—"a better Age will begin." Krishna—as Avatar—is a beneficent Force whose Presence, impersonal as the

living Sun, warms the human heart, causing its latent powers to come alive, and it *hungers* to be, to become, to do, to give, to know. Thus the words of the Avatar have meaning: "Whatever the path taken by mankind, that path is mine, O son of Pritha." But Arjuna—among mankind—is at a stage of crisis in the cycle of *individual* "revolution." Human nature is on trial. Will it stand the test? Arjuna is characterized as "fortune's favored soldier": Krishna is with him *in the chariot*—from the beginning of the dialogue until the discourse comes to its soul-satisfying close with Arjuna's perception enlightened.

Arjuna is stirred to action at the level of Self-conscious perception. The whole field of action, the opponents "experienced in every mode of fight," and the glorious goal of possible achievement, are all within his purview—*within* his Self.

Wm. Q. Judge, in Antecedent Words to the *Bhagavad-Gita,* gives suggestive hints with reference to *The Secret Doctrine* for a deeper perception of the meaning of Man's struggle through evolution and revolution—the *individual* struggle; and a clearer understanding of how man's destiny is indissolubly linked with the destiny of the race, so that "one man cannot go very far beyond his race before the time":

> There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies. (*S.D.* II, 87-8.)
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> *Manu* comes from the root *"man"* to think, and hence "a thinker." It is from this Sanskrit word very likely that sprung the Latin "mens," mind, the Egyptian "Menes," the "Master-Mind," the Pythagorean *Monas,* or conscious *"thinking unit,"* mind also, and even our "Manas" or mind, the fifth principle in man. (*S.D.* II, 91.)

Under Cyclic and Karmic Law, the "obligatory pilgrimage for every Soul" proceeds through the Cycle of Incarnation (or "Necessity") to-

ward an "independent (conscious) existence." The "turning-point" in the Great Cycle of evolution is the fourth Globe in the fourth Round: "It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the Cycle." (*S.D.* I, 182.) From the turning-point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind,* which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. "In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus,* that the upward attraction has lost its power on the thinking reasonable man." (*S.D.* II, 110.) In other words: The preliminary "necessities of evolution" fulfilled, Arjuna is on a *ready field* of battle; and among his opponents—his "kinsmen"—are some who were his erstwhile benefactors and teachers. "Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature." Nara means "man." And *Nara-yana,* in one aspect (*S.D.* I, 345), is a manifestation of Vishnu—a vehicle of Wisdom. In *Notes on the Bhagavad-Gita,* Mr. Judge says: "Although there is one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater consciousness before he can understand this one Vehicle." Conscious, in Latin *conscius,* of *con* and *scio* to know, signifies knowing within one's self: we are conscious of that in which we have ourselves been concerned. "Spirit invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti.*"

The opening verse of the *Gita* projects a thought with deep occult implications. Dhritarashtra, the blind king, asks of Sanjaya, the witness to the dialogue, "what the people of my own party and those of Pandu, who are assembled at Kurukshetra *resolved upon war,* have been doing." *A resolve is dynamic*—on the side of creative endeavor, of perception of Dharma, the "sacred Law" of fulfilment of Karmic destiny, with willing acceptance of responsibility for whatever befalls as its consequence. On *both sides* the ensuing battle will call forth loyalties, courage, deeds of sacrifice—commendable qualities which leave their mark as beneficent impress on living substance. "The matter-moving

Nous"—referred to in *The Secret Doctrine*—is a *mantramic* phrase, for every atom in the universe is impressed by and responds to the intelligence within. But separative and possessive loyalties, divisive and obsessive loyalties, partial and discriminating loyalties, must give way in the light of Universal Brotherhood to a single, unbroken and unbounded devotion to the good of all beings.

> Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the *destroyer,* is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man. (*S.D.* I, 450 fn.)

An important phase of the battle is to understand its nature and meaning. It is not really so much a battle "against" anything as a forward and onward movement *in consciousness.* "I am Time matured," says Krishna, "come hither for the destruction of these creatures; except thyself, not one of all these warriors here drawn up in serried ranks shall live. They have been already slain by me; be thou only the immediate agent, O thou both-armed one." He also says: "All creatures act according to their natures." Implicit in these words, or perhaps by indirection, the demand of Arjuna's *individual* cycle is that he, too, shall act according to *his* nature. He is in the midst of a *moral* struggle. But what is morality? Krishna says: "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright." *Morality is internal*: it is rooted in *judgment;* it manifests through the faculty of discrimination—in every choice made; in *voluntary* action—and the undeviating pursuit of what one himself sees to be right. Choice is the core of Karma, determining destiny—human or divine. Every conscious choice is an act of authority, affected by discrimination. Enlightened discrimination is marked by consideration of motive. Judgment is increasingly moral as one becomes more deeply aware of the transition taking place within himself. Voluntary action stimulates the sense of responsibility. Recognition of responsibility is the attitude and symbol of the freedom-seeking soul.

YOUTH-COMPANIONS ASK— AND ANSWER

WE are no doubt familiar with cases of artists, writers, and musicians who were not appreciated during their lifetime, yet who were later recognized as creative geniuses. By the same token, there have been many others who were greatly admired by their contemporaries, but have faded into obscurity with the passing of time. Wherein lies the secret of true creativity? What is its nature? How can one develop the creative power in oneself?

H. P. Blavatsky, in her article entitled "Genius," states:

> It is a question whether it is genius—an abnormal aptitude of the mind—that develops and grows, or the physical brain, its *vehicle,* which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's oversoul.

Perhaps "the innate and divine nature of man's over-soul" is, then, the real seat and source of true creativity. Madame Blavatsky continues:

> No Ego differs from another Ego, in its primordial or original essence and nature. That which makes of one mortal a great man and of another a vulgar, silly person is . . . the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma.

If it is true that the "real Inner man" is the genius, it must be possible for us to attain this estate, for it is in fact attaining ourselves. As Emerson states in his lecture, "The American Scholar":

> The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although in almost all men obstructed and as yet unborn. The soul active sees absolute truth and utters truth, or creates. In this action it is genius; not the privilege of here and there a favorite, but the sound estate of every man.

As ordinary human beings, however, we suffer many crushing limitations. Genius may be our "sound estate," but we have to win it, and the

odds are uncertain. One inevitable limitation is that of the race body which we have to enter at birth. It is said that even Adepts, when in incarnation, are not Masters twenty-four hours a day, but only when, through great exertion of will, they consciously bring some aspect of their higher nature through onto this plane. How much greater must be the task for us, since not only are our bodies less refined than those a Master is able to acquire, but, in addition, our lower natures are so strong and uncontrolled that messages from the higher have great difficulty getting through the stormy sea of desires, of preconceptions, of ignorance. But how can we overcome these limitations? H.P.B. promises, again in her article "Genius":

> The cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in the blooming forth as *genius,* in one or another direction.

Thus it is only the purview of reincarnation which gives hope that such eventual transformation may take place. Certainly we observe that, without exception, geniuses are *born* such—whether as great artists, great writers, great composers, or in a larger way, as great Adepts, who, according to H.P.B., are the only "fully developed" geniuses.

And yet the *way* these aptitudes are cultivated is of utmost importance, for if attempted through mere training and study, the result will be what H.P.B. calls "artificial genius," which she says is "born out of the chaos of terrestrial sensations" and "will ever remain the slave of its body." On the other hand:

> *True* genius can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations.

Any creation by such a genius, it seems, would be an expression of the spirit in action, and so reflect the characteristics of spirit: it would be harmonious, constructive; and, above all, would contain Truth. This, then, must be what makes one creation a work of art and another an empty form. We find confirmation in Shio Sakanishi's translation of "Spirit of the Brush":

> In painting, the form of an object must first fuse with the spirit, after which the mind transforms it in various ways. The spirit, to be sure, has no form; yet that which moves and transforms the form of an object is the spirit. If the spirit is not manifested in the painting, the forms will not move us at all.

Although we usually think of creativity in regard to the "arts," might we not be able to expand the concept to include all things—every action and every thought? For if the soul of creativity lies in the Spirit, which is omniscient and all-pervading, would not every act directed by Spirit be creative? It would seem strange to set limits upon the realm of creativity, which itself represents freedom. Thus, perhaps, creativity may be thought of, not as an aptitude, but actually as an *attitude* toward all of Life. Thus it is that Thoreau states: "The greatest of all the arts is the power within man to give *color* to each day."

If the "cultivation of certain aptitudes" throughout many incarnations will bring its due results eventually, must not that very effort which is begun *now* help us in this life to avail ourselves in some degree of the creative powers that reside within us? According to William Q. Judge: "Every aspiration higher brightens up the road connecting the higher and the lower self."

It is interesting that one may study to become a great craftsman, but one must *aspire* to become a genius. Aspirations, then, are the first steps toward creative originality. But aspirations alone are not enough; they must be given the backbone of *Will* in order for the "road" to be "brightened" enough to permit inspiration of the Spirit.

H. P. Blavatsky states:

> Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to anyone else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.

The true magician who uses his creative powers for the welfare of mankind is an Adept—the only "fully developed GENIUS."

THE INDIVIDUAL APPROACH

> In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine, O son of Pritha. —*The Bhagavad-Gita*

IN the fourth chapter of this scripture of five thousand years ago Krishna delineates to Arjuna, his "devotee and friend," the unbroken line of teaching made known periodically at critical times in the life of mankind—transmitted, a footnote indicates, from "the beginning of evolution." It is this same "exhaustless, secret, eternal doctrine"—*Theosophy*—which H. P. Blavatsky "made known" to our humanity in the closing cycle of the nineteenth century.

This chapter of the *Gita,* titled "Devotion Through Spiritual Knowledge," brings to our attention the mystery of rebirth—human *and Divine.* In it, the ever-present mystery of action is discoursed upon revealingly; and, most pertinent to our subject, the measureless compassion of the Great Being "who descends among men" is disclosed.

Krishna says: "In whatever way men approach me, in that way do I assist them," and the thought immediately arising in the mind of the aspirant is, perhaps,—*What* to do? *Which* is the best way? In such an instance, likely as not, discursiveness supervenes, and confusion of mind and motive results. "The path of action is obscure," and yet, in the *secret* doctrine, the key to the mystery of every statement lies close at hand—unintentionally overlooked, or inadvertently brushed aside, as the mind follows in the wake of desires, good, bad, and indifferent, or habitual.

Consider the possible meaning of Krishna when he says, "In whatever way men *approach me. . .*" *Approach* signifies to draw near, or come near. And the speaker of these words is the symbolic Krishna, Divine Being in human form. Shall we come near "in space"? Draw near "in time"? Or will we approximate a "Divine Being" in character or quality? That which *approaches* may come into immediate conjunction with that toward which it moves. Will there be, then, closeness in the order of thought? Similarity of aim? Identity of Will:

> The wise man seeketh for that which is homogeneous with his own nature.
>
> Assimilation with the Supreme Spirit is on both sides of death for

> those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.

Throughout his rendition of the *Bhagavad-Gita* at the close of each chapter, Wm. Q. Judge sounds a mantramic note. Undetected by the eye, unperceived by the mind, it stirs the heart—awakening the "sleeping God" within. The fourth chapter, for instance, closes with these words:

> Thus in the *Upanishads,* called the holy *Bhagavad-Gita,* in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fourth Chapter, by name—DEVOTION THROUGH SPIRITUAL KNOWLEDGE

The name *Upanishads* is variously translated, as H.P.B. shows in the Summing Up section of *The Secret Doctrine* (I, 269). It is a compound word meaning "the conquest of ignorance by the revelation of *secret, spiritual* knowledge." It is usually translated "esoteric doctrine," but has another meaning, "secret charm," signifying, doubtless, its irresistible influence on the *secret nature* of man. And yet another meaning, is peculiarly pertinent to our consideration: "to sit down near." (Max Müller, in *Sacred Books of the East,* renders it "a sitting down under a Master.") This secret *approach* to the teacher, Krishna, is, paradoxically, a universal approach. To understand the mystery of rebirth—human and divine, and the mystery of "what is action to be performed, what is not to be, and what is inaction," is to *enter into the being* of Krishna.

The doctrines of Rebirth and Action, or Reincarnation and Karma, have been, for many of us, so familiar, and for so long that, alas, we speak of them with glibness, or with apparent authority. It may be said, without danger of contradiction, that of these two doctrines more has been written and said, since 1875, in English and many other languages, than concerning all other metaphysical or philosophical subjects. Perhaps nothing regarding them has been left unwritten or unsaid. Notwithstanding this possibility—and *despite the fact,* were it true—there comes the time, sooner or later, of a psychological demand to make the "individual approach" to these basic doctrines. *They must be investigated.* A minute inquiry must be made into their universal applicability.

How do they explain specifics regarding particularity of birth, physical surroundings, family relations; advantages, opportunities, interests;

disposition, talents, capacities; tendencies, desires, ideals; stamina under duress, response to challenge, adaptability, etc.?

"The Path is one for all, the means to reach the goal must vary with the Pilgrims," says the *Voice of the Silence.* In paraphrase: The doctrines of Karma and Reincarnation are the same for all, though the means to comprehend them must vary with the aspirants. The individual viewpoint, the method of investigation and treatment, or application chosen, and the nature of the mind of the investigator, together determine the character of the results. At the close of the Introductory to *The Secret Doctrine,* H.P.B. said: "Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt."

The "individual approach" is a uniquely rewarding effort and cannot be hurried. It takes time for the alchemy of reflection to work its magic in the nature. Patience and Perseverance, familiarly known as the "transcendental Virtues"—the Paramitas, take on richness of meaning: they are the necessary qualifications of the investigator.

What looms important in the mind—the "shadow" or the Man? The truth about both must be known. *Which* is the best *way* to approach Krishna? By what method? Experience supplies the suitable method to pursue. The "school of life" provides the experience, and that "school" surrounds us—encompasses our being—from birth to death; or from birth to Birth, if we will.

The One Thing Needful

Of all paths a man could strike into, there is, at any given moment, a *best path* for every man; a thing which, here and now, it were of all things *wisest* for him to do; which could he but be led or driven to do, he were then doing "like a man," as we phrase it. His success, in such case, were complete, his felicity a maximum. This path, to find this path, and walk in it, is the one thing needful for him.

—Thomas Carlyle

THE LIVING GUARDIANS

TRUTH is stranger than fiction, and this world-old adage finds its application in the case in hand. The wisdom of the archaic ages or the "Secret Doctrine" embodied in the Oriental Kabala —of which the Rabbinical is but an abridgement—did not die out with the last eclectic school. The Gnosis lingers still on earth, and its votaries are many, albeit unknown. Secret brotherhoods have been mentioned by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. Throughout the interminable ages we find now and then men who more or less succeed in uniting themselves "with God," as the expression goes—with their own *spirit,* as we ought to translate. The Buddhists call such men Arhats: they in whom evil desire is entirely destroyed.

From the very day when the first mystic found the means of communication between this world and the worlds of the invisible hosts, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosives and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being within himself. The Atman, the Self, the mighty Lord and Protector, once that man knew him as the "I am," the Ego Sum, showed his full powers to him who could recognize the "still small voice." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of the name who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learned it as a sacred science. If otherwise, then like Socrates repeating to himself, as well as to his fellow-men, the noble injunction "O man, know thyself," he succeeded in recognizing his God within himself.

Things "unseen and incorporeal," the mystery of Being outside our terrestrial sphere, Buddha left entirely untouched in his public lectures, reserving the hidden truths for a select circle of his Arhats. This latter

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NOTE.—Collated from standard Theosophical writings.

was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from rebirth. At his death he is never reincarnated but invariably attains Nirvana, the world of *cause,* in which all deceptive effects or delusions of our senses disappear. It means the certitude of personal immortality in Spirit, not in Soul—which as a finite emanation must certainly disintegrate its particles, a compound of human sensations, passions, and yearning for some objective kind of existence; before the immortal spirit of the *Ego* is quite freed and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadana,* that state of longing for life, does not disappear from the sentient being, from the Ahankara clothed, however, in a sublimated body? It is the *Upadana* or the intense desire which produces WILL, and it is *will* which develops force, and the latter generates matter or an objective form. Thus the disembodied Ego, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreation in various forms, which depend on his mental state and karma, the good or bad deeds of his preceding existence commonly called merit and demerit.

This is why the Master recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," i.e., that gradual acquirement of stoical indifference for either life or death. That state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and, uniting himself with his third and higher immortal Self, the real and heavenly man merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth. Thus the Arhat, the holy mendicant, can reach Nirvana while yet on earth; and his spirit, totally freed from the trammels of the "psychical, terrestrial, *devilish* wisdom," as James calls it, and being in its own nature omniscient and omnipotent, can on earth through the sole power of his *thought* (Kriyashakti) produce the greatest of phenomena.

There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as Scrotapanna, Sagardagan, Anagamin, and Arhan—the four paths to Nirvana in this, our fourth Round, bearing the same appellations. The "Arhan," though he can

see the past, the present and the future, is not yet the highest initiate, for the Adept himself, the initiated candidate, becomes chela (pupil) to a higher Initiate. Three further grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this root-race, and in the Sixth and Seventh. Thus there will always be initiates and the profane till the end of this minor Manvantara, the present life-cycle.

Said Buddha: "No Arhat, oh mendicant, can reach absolute knowledge before he becomes one with Paranirvana. Parakalpita and Paratantra are his two great enemies." Parakalpita is error, made by those unable to realize the emptiness and illusionary nature of all; who believe something to exist which does not—e.g., the Non-Ego. Paratantra is that, whatever it is, which exists only through a dependant or causal connection, and which has to disappear as soon as the cause from which it proceeds is removed—e.g., the light of a wick. Destroy or extinguish it, and light disappears. One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each Western nation even one solitary, uninitiated scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to, before the real meaning of these terms, the *alpha* and *omega* of our Eastern esotericism, the words *Sat* and *Asat*—so freely used in the Rig-Veda and elsewhere—is thoroughly assimilated. Without this key to the Aryan wisdom, the cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average orientalist. *Asat* is not merely the negation of *Sat,* nor is it the "not yet existing"; for Sat is in itself neither the "Existent" or "being." SAT is immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever-becoming, though the never-manifesting. *Sat* is born from *Asat,* and *Asat* is begotten by *Sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana.

Dangma, in Tibetan, means a purified soul, one who has become the highest adept or rather a Mahatma, so called. The "opened eye" of the

Dangma is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance. It is rather the faculty of spiritual intuition, *through which direct and certain knowledge is obtainable.* This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men. Thus, e.g., by their spiritual sight the adepts, and even some sensitives and seers, are always able to discern, in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals—the adepts—who ascend to them, through individual efforts, on to the higher plane they are occupying. Such great adept astronomers were the scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars, and Venus even, than the modern anthropologist knows of those of the early stages of the earth. The adept may read the future in an elemental monad, but he has to draw for his object a great number of them, as each monad represents only a portion of the kingdom it belongs to. There is a transcendental set of causes put in motion—so to speak—in the occurrence of these phenomena, which, not being in relation to our narrow range of cognition, can only be traced to their source and their nature, and understood by the spiritual faculties of the adept. It is taught that there is an inherent law—not only in the primordial, but also in the manifested matter on our phenomenal plane—by which Nature correlates her geometrical forms, and later also her compound elements; and in which there is no place for accident or chance. It is a fundamental law in occultism that there is no rest or cessation of motion in Nature. It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis,* or various phenomena, such as disintegration of matter, the transport of objects from one plane to another.

The earliest initiates and adepts, or the "Wise Men," for whom it is claimed that they were initiated into the mysteries of Nature by the Universal Mind, represented by the highest angels (Dhyanis), were named the "Serpents of Wisdom" and "Dragons." In the Yogacharya system of the contemplative Mahayana school, *Alaya* is both the Universal Soul (Anima Mundi) and the Self of a progressed Adept. "He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true nature of existence." *The Secret Doctrine* teaches that

man—man in the future of his evolutionary journey—will pass through strange transformations. Even the "War in Heaven" of every scripture is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had either to slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and been born in a *new* body, thus becoming a Son of Wisdom and Immortality in Eternity. In the symbology of cosmogony, it is taught that in the course of time the seven-headed or septenary Dragon-Logos was split up, so to speak, into four heptanomic parts or twenty eight portions. Each lunar week has a distinct occult character in the lunar months; each day of the twenty eight has its special characteristics; as each of the twelve constellations, whether separate or in combination with other signs, has an occult influence either for good or for evil. This represents the sum of knowledge that man can acquire on this earth. Yet few are those who acquire it, and still fewer are the wise men who get to the root of knowledge symbolized by the great Root Dragon, the spiritual Logos of these visible signs. But those who do, receive the name of "Dragons," and they are the "Arhats of the Four Truths of the 28 Faculties," or attributes, and have always been so called.

An adept must refuse to impart the conditions and means which lead to the correlation of the elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But he is ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more landmarks toward a retrospective view of the past, as containing useful information with regard to the origin of man, the evolution of the races and geognosy.

But why do not the adepts reveal all that they know? To this one might answer: "Why should they, since one knows beforehand that no man of science will accept, even as an hypothesis, let alone as a theory or axiom, the facts imparted. Have they so much as accepted or believed in the A B C of the Occult philosophy contained in the theosophical works and periodicals? Has not even the little which was given, been ridiculed and derided? . . ." Notwithstanding such an un-

enviable prospect, a mass of facts is given in the present work—*The Secret Doctrine.* Yet, many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance; and these turn away, interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted, more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all true secret societies: "the Rosy-Crux becomes and is not *made,*" is more than the generality of men can bear to have applied to them. But let no one suppose that of the candidates who fail, any will divulge to the world even the trifle they may have learned, as some Masons do. None know better than themselves how unlikely it is that a neophyte should ever talk of what was imparted to him. Thus these societies will go on and hear themselves denied without uttering a word—until the day shall come for them to throw off their reserve and show how completely they are masters of the situation!

In what age were there no Occultists and no Adepts? Travelers have met them on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious departed chambers of Luxor. They have been encountered in the caves of Elephanta and on the arid desolate plains of the Great Sahara. Historical memoirs have recorded their presence in brilliantly illuminated salons of European aristocracy. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study and are not likely to turn back. Also, there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries and it is in their unknown communities that are concealed the skeletons of the past. These adepts could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated. And yet, if we are well informed—and we think we are—there was no one such in all Egypt, but that the secret records of its hieroglyphics were carefully registered by the sacerdotal caste. These records still exist, though "not extant" for the general public, though perhaps the monuments may have passed away forever out of human sight.

H. P. Blavatsky states that the adepts have each their Dhyani-Buddha, their elder "twin Soul," and they *know* it—calling it "Father-Soul" and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." Elsewhere she states that there were those among the highest *epoptæ* (initiated) of the greater *Mysteries* (of Greece, and all other countries) who knew nothing of their last and dreaded rite—the voluntary transfer of life from hierophant to candidate. Once that an adept was initiated into the last and most solemn mystery of the life-transfer, the awful seventh rite of the great sacerdotal operation, which is the highest theurgy, he belonged no more to this world. His soul was free thereafter, and the seven mortal sins lying in wait to devour his heart—as the soul, liberated by death, would be crossing the seven halls and seven staircases—could hurt him no more, alive or dead. He had passed the "twice seven trials" and twelve labors of the final hour.

It is under the direct, silent guidance of the Maha-Guru that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity.

THROUGH MYRIAD TIME

If I have not made matters clear, let me try again. That the world came to its present state from the hand of God or nature, as easily as your will moves your hand, that Not-Being passed smoothly into Being, is no certain truth. That it emerged from the womb of nothingness at a word, who can tell us this? What reason have we for thinking that it was an easy thing to call into existence a universe of conscious and interacting intelligences, to harmonize their desires, to attain perfection in such an enterprise in a moment of time? It may well be that to attain to man's mind and soul a great circle was required, like the great circle sailed by mariners. So hard a thing it may have been to found the state of man.

W. MACNEILE DIXON

ON THE LOOKOUT

Release from a Dilemma

The lead article in the March *Unitarian Register* again demonstrates the non-sectarian editorial policy which Lookout has previously noted. In "The Third Way," Dr. William H. Harris, associate professor of philosophy at Southern Illinois University, takes off from Arthur Koestler's statement: "An important element in the tragedy of our time is the fact that those who might give it leadership tend to occupy one of two poles of the spectrum. Far to the left is the commissar, concerned with means. Far to the right is the yogi, concerned with ends." Dr. Harris observes:

> Koestler sees no way out of this genuine dilemma. . . . But perhaps there is one contemporary personality and one contemporary movement which Koestler does not examine properly. It was the life-purpose of Mohandas K. Gandhi to work out the third way which Koestler believes is not present. . . .
>
> His [Gandhi's] outlook and personality grew organically from the soil of India, and he maintained a complete identification with his people. But embodiment of the ideals of the Indian people never meant conformity to popular opinion nor toleration of superstition and prejudice. He used the materials of his own time and place, but he never ceased trying to discover new meanings and new possibilities in human relationship.

Source of Gandhi's Insight

Although the "principal source of the philosophy of world and life negation" is the Upanishads, says Dr. Harris, "it never has been so totally characteristic of Indian culture as superficial Western observers have supposed; it always has existed alongside powerful elements of 'world and life affirmation'." Dr. Harris describes the quality of the negation:

> The usual interpretations of the Upanishads stress the changeableness, the illusory quality, and the suffering in the world of space and time. Renunciation of the world of things and disciplined exploration of the self are shown as the way to truth and to peace of mind. Hindus characteristically have not the sense of sin, as willful wrongdoing, which marks Western religions. The evil which brings them into bondage and suffering has its roots in ignorance. Redemption comes to them through insight. The knowledge which redeems is not the knowledge of fact, nor the knowledge which analyzes; it is compre-

hension, the intuitive grasp of the wholeness of things. The Hindu way of knowledge is a difficult one. Only men of great maturity and gifts are expected to be able to follow it fully. Most must be schooled by many lifetimes before being ready for it.

GANDHI AND THE "GITA"

Although the Upanishads provided the basis for Gandhian philosophy, "Gandhi found the chief source of his religious insight in . . . the Bhagavad-Gita." Dr. Harris says:

> The message of the Bhagavad-Gita is basically this. That which brings bondage to the world of time and sense is not activity itself; it is the end for which the activity is performed. To abstain from activity, like mindless activity, is to overestimate the importance of activity. To try to change the role that we are born to play is as bad as developing an egotistical attachment to our roles. Both attitudes mistake the true nature of the self. The truest self of a man is neither rich nor poor, white nor black, good nor bad; it neither is born nor dies, can neither slay nor be slain. Carrying this insight with them, men can go about their work in the world, doing well that which their hands find to do.
>
> The Bhagavad-Gita is a yoga-shastra; it teaches men how to yoke themselves to reality in such a way that they do not become stuck to first one irrelevance and then another. . . . The karma-yogin, who seeks his salvation through work in the world, can continue his work and do it more effectively because he is freed forever from the anxiety for its success and proper recognition. Gandhi was a karma-yogin, and his devotion to the insights of the Bhagavad-Gita did much to rescue it from a degree of neglect to which it had fallen among Hindus. It was as a karma-yogin that Gandhi first united the yogi and the commissar. In correcting elements of passivity and indifference to social injustice, he made an enormous, enduring contribution to Indian culture.

"GITA" A BASIS FOR SATYAGRAHA

Western culture, Dr. Harris feels, has much to learn from Gandhi's example of "action with non-attachment." We have, he says, a compulsive "passion for success," even to the point of learning "techniques for loving and techniques for being lovable." Against this, says Dr. Harris:

> . . . the spontaneity of Gandhi, his infinite capacity for non-coercive love, and his ability to laugh at himself at the point of his deepest commitments stand as day to night, as sanity to madness.
>
> Gandhi made two points in opposition to orthodox interpretations of the Gita. The first point, the counsel of right-livelihood, was made many years before him by Lord Buddha. [Also by William Q. Judge.] Some occupations may be in their very nature opposed to a spirit of un-

attached action. Can we think of unattached action in connection with such activities as horse thievery, sabotage, or press agentry? No socially necessary or useful job is ruled out.

Kurukshetra is Within

The second point is that violence and action are not the same thing. Of course, the Upanishads are right in holding that constant perishing marks the world process. Man cannot act without destroying something, bodily energy as well as a whole context of possibilities, possibilities of doing something else or of doing nothing at all. But action creates too. . . . In Gandhi's language the Gita battleground, Kurukshetra, is not simply an historical place or a geographical location; Kurukshetra lies within the human heart. If men can fight the battle within, slaying the forces of fear, laziness, indifference, egotism, and greed, they never need fight anything or anyone without. Men are indifferent to the needs of others because they are not properly in love with themselves; they fight with others because they are not at peace within.

This interpretation of the Bhagavad-Gita was the basis of Gandhi's social program, *Satyagraha,* truth grasp or soul force.

"The Third Way"—Satyagraha

Satyagraha, Dr. Harris thinks, offers a way out of the Koestlerian dilemma between means and ends, thus providing a choice between the commissar and the yogi as leaders—for in *Satyagraha* "the means and the ends are completely consistent." It is the perfect example of action in inaction; and it requires courage:

The non-violence of the follower of *Satyagraha* is never passive or cowardly. Gandhi said many times that in a choice between violence and cowardly submission he would choose violence every time. . . . To refuse publicly to obey an unjust law, knowing that he will be beaten and perhaps killed, takes courage. To be set upon and insulted by a mob without becoming so excited that he begins to imitate its actions requires great discipline and previous reflection. To fight on in a cause where one is hopelessly outnumbered and when his opponents apparently have won every battle requires persistence and an attachment to the rightness of his way, rather than a lust for the spoils of victory.

Satyagraha is superior to any program of violence, for in it the means and the ends are completely consistent. It is a complete way of life which is good for its own sake. . . . Often the one who initiated the *Satyagraha* is redeemed himself from some partial view. The disciplined effort to understand and help the one he vigorously resists redeems the *satyagrahi* from rigid moralism and self-righteousness.

COULD WE DO IT?

Dr. Harris concludes by saying:

> [Gandhi's faith] would be hard to maintain. It would demand an introspective honesty which would admit that no one, however right his cause appeared, ever could have the right to kill or to force others against their will. It would demand an audacious faith that no man, however violent and apparently demonic, could be without a spark of divinity capable of being quickened by creative love.

In connection with Dr. Harris's belief that if, by employing the technique of non-violence, a person "could bring discipline and organization to the Indian people, he should find it easier elsewhere," it is interesting to note that we have here in the United States our own "CORE" (Congress of Racial Equality) devoted to the attainment of racial equality through non-violent means.

SATANISM IN HYPNOSIS

The classic case of "Murder by Hypnosis," which appears as the lead article in the Autumn *Tomorrow,* was noted in Lookout for October, 1954. (This was a case in which the known killer, Pelle Hardrup, was exonerated by a Danish court while his "friend," Björn Nielsen, with an unbreakable alibi, was convicted.) At that time Lookout suggested, on the basis of a short newspaper item, that this seemed to be the sort of use of hypnotic power which H.P.B. called "satanism." *Tomorrow*'s lengthy account by a police psychiatrist substantiates this conclusion. A "stranger" who offered information to the police is speaking:

> You are holding and will imprison Pelle Hardrup for life unless I tell my story. You see I know the *real* killer and I am afraid of him. And the *real* killer is not the man you now have in custody. Pelle is just the trigger man.
>
> The real murderer is Björn Nielsen. I know. The three of us, Pelle, Björn, and I, were in the same jail in the same cell. Pelle lives under a hypnotic spell. He is the complete pawn of Nielsen. It goes back to politics—old Nazi politics.

A DELUSION OF POWER

The stranger explained:

> You must first understand what happened when the three of us were in prison together. Nielsen convinced Pelle that someday he would be the dictator of Scandinavia, that he would be greater than Hitler, that he would be the leader of all Nordic-Teutonic races. Neilsen possesses the powers of hypnotism and post-hypnotic suggestion. Pelle was an

easy subject. During our days and months in prison he was a walking doll, in a religious-political trance—a zombie who obeyed Neilsen blindly with no will of his own. With my own eyes I have seen Pelle fish all the meat from his soup and offer it to Neilsen. I watched him give all his money, rings, and personal treasures to his master. It was a great mystery to me what was happening. It took some time, but I noted this: whenever Pelle saw the mark X, he went into a hypnotic sleep and obeyed Neilsen's commands to the last detail. When Pelle saw an X he was paralyzed, transfixed—just by two slanted crossed lines. His eyes became hazy and he became a slave to one man.

Pelle held the gun and killed two men. But it was Nielsen, kilometers away, who pulled the trigger.

Abject Mental Slavery

This state of affairs was corroborated by Pelle's conduct. To all interrogation he answered, "I cannot tell," or sometimes at greater length, "I cannot tell. My good angel does not want me to talk to you. I am guilty. I killed two men. I tried to rob the bank. Get this all over . . . fast." At length it was decided to confront Nielsen with Pelle. The psychiatrist describes the interview:

Nielsen stared at Pelle, leaned forward in his chair with his elbows on his knees. He crossed his arms and hung onto his shoulders, thus making a perfect X. "This is no place to sit so sloppily," I whispered to him. "Sit up straight!"

Nielsen complied by assuming a bolt upright position. But he crossed his legs and continued to stare into Pelle's eyes. After three gruelling hours, when we assembled our notes, we came to the following conclusions:

1. Whenever Pelle saw Nielsen make an X by crossing his arms, legs, fingers, etc., he confessed to the crimes and pronounced Nielsen entirely innocent.

2. When we were insistent that Nielsen make no cross in any way, Pelle could not remember anything, but still maintained that Nielsen was in no way implicated in the crime.

3. When we took Nielsen out of the room, Pelle droned on that his "good angel" did not want him to talk, but that he was guilty.

"Deus" Inverted with a Vengeance!

Finally a desperate expedient was adopted: "Pelle was put into a solitary cell. All letters were kept from him, and a special guard was set to see that no X would appear within his sight and that any signs he might make on his own would be immediately removed." The police psychiatrists realized that Pelle's sanity, possibly even his life, was at

stake, for "taking Pelle away from his X's was like trying to awaken a man from a nightmare, or even worse, breaking an addict from heroin." On the fifth day of "solitary," a time during which Pelle refused food, he asked for paper and a pen. These having been provided, Pelle described in detail how Nielsen had effected so strong a hold over him, but the paragraphs which provided sufficient legal evidence to present to the court, and upon which subsequent decision was based, were these:

> Nielsen often spoke to me in the darkness of our cell. He would say, "I am your good angel. All your failures and disappointments are over. God has chosen you to do great things and has commanded me to be your leader. You are under my wings. Every time you see the sign of the X, it is God who is talking through me to you."
>
> Later, before the first robbery, Nielsen ordered me to buy ether. He made me lie down on a couch and breathe it in. He explained I would then be more closely attuned to the X-signal. . . . I understood I was to shoot anyone who opposed me.

An Easy, Fatal Step

The foregoing case clearly shows how, as H.P.B. says, "a sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries." It also illustrates Leslie LeCron's statement that "the subject-hypnotist relationship itself satisfies certain infantile needs for love, subjection, and feelings of partaking in omnipotence, resulting in an obsessive type of compliance or helpless obedience, [so that] there is a strong presumption that a skillful hypnotist could induce antisocial behavior in hypnosis." H.P.B. explains this mastery:

> In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and a traitor when this Will is dormant —that, unconsciously to the patient or *subject,* attunes the oscillations of his cerebral nervous centers to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker "co-respondent."

Torture Cult Run by Hypnotism

Another instance of black magic in action appeared in the New York *Journal American,* Dec. 12, 1959. A raid was ordered on a cult estab-

lished near Bern, Switzerland, because, said the magistrate, "the sect was a danger to the general public. Chosen members could enter freely, but once they were inside they were deprived of their free will and could no longer leave." According to the account, the raiding party found:

> Sixty-eight men, women, and children in various stages of hypnotic trance. One of the men, completely hypnotized, was hanging upside down from chains in an underground torture chamber. All of the disciples were in a state of fear and subjection to Baumann. . . . Several had to be transferred to mental homes for psychiatric treatment.
>
> The estate comprised five houses, a chapel with an altar dedicated to magic spirits, a movie theatre and mechanical workshops. New disciples, found by personal contact, were taken to the estate and told they had been chosen by the spirits to join the community. They had to swear an oath of allegiance to the sect on an electrified book of magic which sent a heavy charge through their bodies. Incoming disciples were required to turn over all their cash and belongings to Baumann. The officers found a small fortune in cash and valuables.

Miscellania on Hypnosis

From the Phoenix *Gazette,* Oct. 1, 1959:

> Detectives in this area [Irvington, N.J.] are taking courses in hypnosis, interrogation, lie detection and amnesia-breaking. The director of the Ethical Hypnosis Training Center says he expects hypnotic techniques to be useful even though evidence obtained with them is not admissible in court.

Again from the Phoenix *Gazette,* Dec. 15, 1959:

> "A criminal judge [in Chicago] this week refused to admit as evidence a hypnotized girl's identification of the man accused of kidnaping her. The judge called the use of hypnotism by state's attorney chief investigator 'hocus-pocus' and a form of 'manipulation' of a witness. . . . However, Miss Connors' courtroom identification of Schwartz was allowed to stand in the records." But what, we wonder, if the courtroom identification were *itself* the result of post-hypnotic suggestion, or an erroneous conclusion based on her previous identification during hypnosis? Full consideration of these obvious possibilities would, we should think, have surely invalidated the courtroom testimony.

Hypnosis an Academic Panacea?

Dr. William A. Fowler, the New York *Telegram* reported (Dec. 31, 1959), hypnotized thirty-five students at Southern University, Baton Rouge, La., one night a week for from three to six weeks, telling them

they were like "well-oiled machines capable of utilizing all previous learning to the maximum." At the end of the experiment—

> Most of the hypnotized students were convinced they could read faster, concentrate better, grasp information more quickly and remember it longer. Most of them also said they had more self-confidence, were more anxious to attend classes and read extra books, liked homework better than they did before, could think more clearly, could get along better with others, could take disappointments more easily, were better able to control their tempers, were more relaxed during the day and could sleep better at night.

Not satisfied with this result, Dr. Fowler gave a pep-talk to two groups of students, preceding reading and intelligence tests. One group was hypnotized before the pep-talk was given, the other was not. It was found that "the hypnotized students didn't improve any more than the others. In fact, some of them did worse than they had before they were hypnotized." Dr. Fowler concluded from this that "hypnosis apparently can be used to make students think they're getting smarter faster—but they really aren't." Thus, it appears, hypnosis may be effective in making a person "do" something or in substituting delusion for "reality," but it cannot help a person to *think*.

MESMERISM IN THE HEADLINES

On noting an item in the Wall Street *Journal,* Jan. 14, Lookout was prematurely encouraged. How splendid, we thought, to find the once-respected term, "mesmerism," employed by the medical profession! But not once again did the word appear, nor was there any suggestion of a difference from hypnotism. Yet Mr. Judge distinguishes between the two as follows:

> The real rock of offense is this . . . [that] the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the center. This process is actually a phenomenon of the death state, and is the opposite of the mesmeric effect; . . . Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life the very opposite of hypnotism.

MEDICAL PROFESSION ON HYPNOSIS

Conscientious warnings against hypnotism are often issued by members of the medical profession—some of them by doctors who have themselves used hypnosis in an effort to help the patient. Reaching far

back into our file on "Hypnosis," we find an interesting column by Dr. Walter Alvarez (Oregon *Journal,* Feb. 6, 1959). Dr. Alvarez' warning reminds us that even in the medical profession there are "peaks" of enthusiasm for new techniques, and that these peaks have usually flattened out as "the doctors either had a number of unpleasant experiences, or they decided that, while the treatment occasionally worked a miracle, most of the time so little was accomplished that the method was hardly worth spending time on." After describing two cases of unpleasant personality changes after "entertainment" hypnosis, he continues:

> Another person, a young man, highly intelligent and gifted, but always a bit eccentric, tells me that since he was hypnotized a few years ago by a layman—just for a lark—he has never felt the same. The hypnotist put some ideas into his head that have distressed him ever since; they have served as compulsions which make him behave in ways unpleasant to him. He has spent the years since then in the hands of psychiatrists who have tried in vain to get him to conquer these compulsions.

Yardstick for Susceptibility

In the Sacramento *Bee,* Dec. 4, 1959, we see that "two Stanford University psychologists have published a booklet which serves as a kind of yardstick for hypnotism. The publication tells a practitioner in detail how to test a patient for susceptibility." And in the February *Encounter,* Dr. H. J. Eysenck discusses susceptibility to hypnosis in relation to "conditioning":

> As a measure of hypnotisability, we took a scale leading from the simplest hypnotic phenomena, such as eye closure to suggestion of sleepiness, to the most difficult, such as post-hypnotic amnesia. Every subject was given a cumulative score depending on how many of these suggestions he accepted, and how far up the scale he went. . . .
>
> When the same sample of subjects was subjected to conditioning and to the test of hypnotisability, it was found as predicted that those who were easy to condition were also easy to hypnotise, while those who were difficult to condition were difficult to hypnotise. There does, therefore, appear to be a fairly strong relationship between these two types of phenomena, and it would seem feasible to look for an explanation of hypnosis in terms of conditioning.

The Ego Relinquishes Control

A large section of the *Journal* of the American Medical Association, Feb. 13, is devoted to hypnosis. Doctors are among the first to empha-

size that "indiscriminate hypnosis may be dangerous," noting that in the hypnotic state the patient has lost his test for reality (the ego on the scene, and *active*). Dr. Louis J. West, of Oklahoma City, says in a summary:

> The hypnotic trance may be defined as a controlled dissociated state. . . . When the subject is in the hypnotic state, alertness is maintained relative to the inhibition or exclusion from awareness of considerable amounts of incoming information that would ordinarily be consciously perceived in the process of reality-testing. Under these circumstances the information inserted into the restricted area of the subject's awareness by the hypnotist, through his suggestions, is accepted as reality to a greater or lesser extent, depending on the subject's dissociation of other information from awareness, moment by moment.

In the same issue of *J.A.M.A.* Dr. Theodore Barber, of Cambridge, Mass., likens the effect of hypnosis to that of placebos and morphine as "bringing about contentment, freedom from anxiety, and 'a bemused state comparable to distraction,' without necessarily altering the intensity of the painful sensation or elevating the pain threshold."

MERCY CLINIC

An unidentified newspaper clipping tells of an organization called Hypno-Mercy. According to the account:

> It is composed of some 200 amateurs who donate their time (the service is priceless in both senses) to alleviating pain in terminal cases. Before it will undertake a case Hypno-Mercy, which is headed by Emile Franchel, requires the consent of both the doctor and the next-of-kin. It has found that most patients can be helped. Its services are without charge.

This offering of the hypnotist's time, skill, and sympathy is surely not one which should come under any blanket condemnation of hypnotism, but could possibly be of those cases where, as H.P.B. says, "It is always 'right' to try and alleviate suffering whenever we can, and to do our best for it." The question of knowledge, however, remains. Good intentions may be admitted in instances of this sort, as in various others, but there is still need for the light thrown on this obscure subject by the vital distinctions explained by H.P.B.

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